

# MENNONITE HISTORICAL BULLETIN

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## Memories of Western Canada

ELI S. HALLMAN

About the year 1700, some of our forefathers made their voyage in ships from Europe to America, colonizing in the State of Pennsylvania. A century later, around the year 1800, our forefathers made their trek in Conestoga wagons, over the Niagara River, through the Beverly swamp, with related hardships. A century later, before and after 1900, many of us from Ontario and the United States moved to Western Canada by railway transportation, settling on homesteads. There were many hardships experienced in acquiring virgin soil and founding colonies, although these were less than our ancestors had in the former centuries.

What I shall now say, about the founding of the Sharon congregation, cannot be given in every detail. The Canadian Government opened a tract of land in the heart of Saskatchewan, called the *Quill Lake Mennonite Reserve*, located south of Humboldt, between Quill Lake and Long Lake. Our settlement was opened in the spring of 1905. (Experiences about our early settlers are being furnished from other sources, especially from the booklet *Homestead Days* by Bro. Alvah S. Bowman, printed in 1947.)

The first trainload of settlers' effects from Berlin (now Kitchener), Ontario, arrived at Humboldt, Saskatchewan, on April 17, after a trip of 15 days. A homeseeker's tourist party followed two weeks later, which I accompanied, making the trip in five days. The first preaching service was held on May 7, 1905, in Deacon Aaron Biehn's tent. My message was from Hebrews 11:8, 9, and 10.

The following Sunday a congregation was organized with 14 members present. The Sunday school was also organized. Outside of my regular Sunday appointments during this first summer, my time was spent in locating homesteads and lands for settlers, making trips to Humboldt, 32 miles, our nearest station; accompanying tourist parties, assisting homesteaders, answering letters, et cetera. Some of my neighbors offered by turns to plow 10 acres on my homestead, this being required for homestead duties.

In the fall of this year, having received a few telegrams of the serious sickness

of my wife's stepmother, I arrived home in Kitchener, one day too late for her funeral. A few weeks later we received a message from my home, near New Dundee, of the sudden death of my mother. She was in her 69th year. My father had died the previous year. He was in his 73rd year. Truly, the Scriptures say: "My times are in thy hand"; and, "Here have we no continuing city, but we seek one to come." A few weeks later, very busy days followed from November 14th to the 23rd, assisting at the Annual Mission Board meeting, followed by the Mennonite General Conference, and Bible Conference at the Berlin Mennonite Church (now First Mennonite) in Kitchener. Following this on December 8, our fourth son Abram arrived into our home at No. 9 Krug Street.

During this winter, 1905-6, several appointments were made for me in our church district. My time was also given at the former Cressman and Hallman store; also job printing on my own press; buying implements and horses; crating our household effects, in preparation for loading into a freight car. On Sunday, March 18, we held our farewell service at Berlin in the forenoon, and Waterloo in the evening. The following Tuesday, a trainload of settlers' effects, with a tourist car attached for our families, left Berlin at 4:00 in the afternoon, arriving at our destination Humboldt, nine days later. Like all settlers we had various experiences. We moved 13 wagon loads out of our freight car to our homestead over frontier trails. The big farmers each unloaded two freight cars. All this took the greater part of two weeks.

In our Mennonite colony the first few years, the following arrived, perhaps not exactly in the order given. However, most of these may be considered charter members of the Sharon Mennonite Church: Aaron Biehn's and Sylvester, Abe Biehn's and Alvin, Israel Cressman's, Eli Hallman's, Alvah Bowman's, John Steiner's, Jerry Weber's, Milton Biehn's, Elias Rudy's, Henry Bowman's, Isaiah Rosenberger's and Bessie, Titus Rosenberger's, Ira Gingerich's, Jacob Axt's, Edwin Bowman's, Noah Weber's, Ben Shuh's, Jonathan Shantz, Edgar Knech-



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tel, Milton Shuh, Irvine Kolb, Levi Groff, Loanna Brubacher, Noah Eby, Abel and Elma Snyder, Addison and Selina Gingerich, Simeon Gingerich's, Manassa To-man's, Adam Moyer's, Ben Leichty's, John Shantz's, Angus Ernst, Isaac and Abe Shallhorn's, Menno Hunsberger's, and others in succeeding years. Better still, how wonderful to have our names written "in the book of life."

The name "Sharon" was given to our Mennonite church during a council meeting followed by a few resolutions on August 27, 1905.

In the first few years as many of our homes were being built we moved out of our tents. All of us in the first years had our barns built with slabs of strong rooted prairie sod. A few homes were also built of sod, lasting a few years and were comfortable.

In the second year of our colony a new schoolhouse was built on the southwest corner of Bro. Aaron Biehn's farm, called "Waterloo." It had been completed by the end of July.

On August 5, we held our first Sunday school and worship service in this schoolhouse; which service was continued for the next five years after which our new church was built. In August of this year our first revival meeting was held by Bro. A. D. Wenger, of Pennsylvania.

Other Mennonite groups located within 15 miles. The most prominent leaders were: John Gehrbrandt, Henry Bartel,

and Abraham Friesen. At times we exchanged church visits and took part at church dedications, baptisms, funerals, and marriages.

Our lines have fallen in pleasant places in regard to good neighbors and helpful service. We mention some of their names. Addison Shantz's, Devitt Brothers, Mosiman Brothers, Jerry Rudy's, Alf. Kunkel's, Aaron Moyer's, Aaron and Sam Rosenberger, the Pittinger families, Oliver Snider's, Joshua Bergey's, D. B. Musselman's, and others.

In 1907, we were favored in having the Canadian Pacific Railway build their line through our district. We were privileged to hold a few services for the construction workers in their camps. About the same time the Grand Trunk Pacific Railway built their line 20 miles south, when Watrous came on the map.

In November of this year the Ontario Mennonite bishops requested me to come east to be ordained in order to have the bishop oversight of the newly organized Alberta-Saskatchewan Conference District. Humbly, in God we trust.

With the assistance of Bro. Isaiah Rosenberger in the ministry, I left home in the winter months in 1909 and 10, and was away from October till March. I attended the General Conference held at the South Union Church, West Liberty, Ohio. From there I went to Scottsdale, Pennsylvania, assisting in the December heavy schedule at the Publishing House, also assisting Bible Conferences at the Glade Church, Maryland, and at the Rainham Church in Ontario. After holding evangelistic meetings at Morrison, Illinois, and Goshen College, Indiana, I returned to Ontario for a few weeks filling appointments, after which I returned home to the west, accompanied by my wife and sons, William and Abram, 6 and 4.

In July 1910, at our Waterloo Schoolhouse, we held the Alberta-Saskatchewan Conference for the first time at this place. It was preceded by a Sunday-school, Missionary, and Bible Conference. Visiting ministers present were the brethren Noah Stauffer and Moses C. Bowman from Ontario, I. R. Shantz and N. B. Stauffer from Alberta. Evangelistic meetings were held by the visiting ministers present during the week. The harvesters' excursions from the east brought a number, as usual, into our district. Among them were the ministers Moses Hoover and Nathaniel Bergey from Ontario.

In December we received a message from Carstairs, Alberta, of the death of Bishop Israel R. Shantz. The funeral was held at the West Zion Church. The text was Revelation 14:13—"Blessed are the dead which die in the Lord . . ." In the passing of Bro. Shantz it was in order to ordain another bishop to take charge of the Alberta churches. Bro. Norman B. Stauffer was ordained to fill this vacancy in June of the following year.

During the summer of 1911, we built our new Sharon Mennonite Church at the cross road of our farm, the cost being about \$2300.00. The dedication services were held on the 10th of December, with the text Psalm 100:4—"Enter into his gates with thanksgiving, and into his courts with praise: be thankful unto him, and bless his name."

For the first seven years of my ministry at Sharon, I include a list of marriages, baptisms, and funerals as follows: *Marriages*—Isaiah Lembke and Mary Miller; Henry Bowman and Lydiann Weber; Benjamin Leichty and Sarah Reist; Ira Gingerich and Lydia Ann Snyder; Jacob Axt and Livia Cressman; Milton Shuh and Orkney Island Cressman. "What therefore God hath joined together, let not man put asunder." *Baptisms and accessions*: October 7, 1906, Milton Biehn, B. K. Lehman, Anthony Biehn, Orkney Cressman, Louise Biehn, Clemens Hallman, received Mrs. Milton Biehn into church fellowship; August 16, 1908, Irvine Biehn, Jacob Axt, Leander Biehn, Samantha Biehn, Noah Eby, received into church fellowship Noah Weber, Cyrus Gingerich, Irvine Kolb, and Titus Rosenberger; August 28, Manassa Toman, received his wife into church fellowship; September 11, received John Steiner into church fellowship; August 18, 1912, Delton Biehn, Aaron Biehn, Ada Rosenberger. *Funerals*: October 21, 1906, William Pittinger, a Free Methodist, minister from Michigan, age about 65, at Sharon; November 25, 1906, Mrs. Samuel Rosenberger, age about 38, at Sharon; May 23, 1907, Aaron Moyer, age about 41, at North Star; July 15, 1908, Menno Hunsberger, age 34, at Sharon; January 23, 1909, Clara Viola Turel, age 7 months, at Sharon; December 18, 1910, Bishop Israel Shantz, age 47, at West Zion, Alberta; March 21, 1911, Alice Rosenberger, age 7 months, at Sharon; April 18, 1911, Matilda Jantz, age 25, at North Star; August 29, 1911, Olive Viola Biehn, age 7 years, at Sharon; August 16, 1912, Mr. Osborne, a young man from England, at Sharon. "O death, where is thy sting? O grave, where is thy victory? . . . But thanks be to God, which giveth us the victory through our Lord Jesus Christ."

We had planned to stay in Canada, but during the year 1912 we received letters from Bro. J. S. Hartzler of Goshen College, asking me to be Field Secretary of the College, assisting them also in bringing about better relations between the Mennonite constituency and Goshen College. After a personal interview and seeking the Lord's will and guidance in prayer, we decided to try this seemingly impossible task. During the three years of our stay at Goshen, we appreciated working with the College administration. Over week ends I filled appointments at Mennonite churches in the constituency. A change took place in the presidency when upon the resignation of President

N. E. Byers, the appointment was made of J. E. Hartzler. At our home, 1136 South 8th Street, our daughter Anna Melinda was born in 1914.

In need of a change of climate, in the spring of 1916, we moved to Grand Bay, Alabama, remaining two years, after which we moved to Allemands, Louisiana, where a congregation was being formed. In the moving of Bro. Jacob Axt's family to the east, it opened the way for us to return again to our farm and the Sharon congregation, where we arrived February 28, 1920. The weather far below zero gave us a cool reception, but with borrowed robes in Martin Musser's sleigh, we were taken to Deacon Aaron Biehn's home, where we stayed for the night.

During our seven years' absence from the Guernsey district, from 1913 to 1920, many events had taken place, such as the unexpected first World War, followed by the flu epidemic. During this time Bro. Moses Schmitt moved here, to assist in the ministry, which was appreciated. New congregations were founded: at Tofield and Duchess, Alberta; also a small group at Acadia Valley, and Herbert, Saskatchewan. All this added strength and inspiration to the conference district.

Thus, in the providence of God, we were again permitted to share in fellowship with the Sharon congregation, and the Alberta-Saskatchewan Conference in the following eight eventful years 1920 to 1928. The following Sunday after our arrival from the south, we were glad to be in our worship service again at Sharon. It happened to be a Missionary Day service, and an offering of \$324.00 was received for the Armenian sufferers. We missed the presence of one of our pioneer members, Bro. Israel Cressman. He was confined to the Watrous hospital, where the following day in the forenoon, his spirit took its flight. The funeral took place the following Friday at Sharon. "For what is your life? It is even a vapour, that appeareth for a little time, and then vanisheth away."

We continue our church history at Sharon from 1920-28. On June 6, Bro. J. J. S. Freisen and two sons were received into church fellowship, from another Mennonite group. The last week in June the Alberta-Saskatchewan Conference, with Sunday-school, Bible, and Mission meeting was held at Sharon. Bishops N. B. Stauffer and N. E. Roth from Alberta, and others were present. On August 8, the following were received into church fellowship by water baptism: George Allen Hawes, Alfred Bowman, Walter Steiner, Lincoln and Harold Biehn, Irva Snider, Clista Rosenberger, Ira, Esther, and Eva Musser, Alice Weber, Clement Gingerich, John and Henry Friesen. Also we received Irvin Snider into full fellowship.

On December 8, we introduced and began a three weeks' Bible study course

at Sharon which was held evenings, Bro. Allan Good and myself instructing in Book study and the Life of Christ. During these days Bro. Allan Good and I prepared a constitution for the new Mission Board of our Conference, with Bro. Good secretary, Jacob Brenneman, treasurer, E. S. Hallman, president. The following day, December 20, Bro. Good left for Alberta, and I for North Dakota, assisting Bro. J. C. Gingerich in a four weeks' Bible study course, held at the Lakeview Church, having forenoon and afternoon classes during January 1921.

In the following June, we attended the North Central Church Conference, being held at the Lakeview Church. The second week in July I attended the Alberta-Saskatchewan Conference held at the Salem Church. This was an eventful Conference, among others, the brethren S. M. Kanagy from Chicago and A. A. Landis from Pennsylvania being present. On August 7, we held a service at the Sweet Brier Schoolhouse. On September 25, Hilda Friesen was baptized and received into church fellowship. Also reinstated John Shantz and Chester Rosenberger. Funerals in 1921 were: George Buesch at Sharon, age 21; Mrs. Henry Jantz at North Star, age 34; Mrs. J. J. S. Friesen at Sharon, leaving a large family to mourn her departure. The last week in December 1921 and the first week in January 1922, Bro. Allan Good and I held our 2nd Annual Bible school at Sharon. The weather was very cold, at times 45 below zero with deep snow drifted roads, and sickness in homes. On January 13, Abram was taken to St. Paul's Hospital, Saskatoon, for an appendectomy.

A few Amish Mennonite families, Mike Jantzi's and Joe Oesch's, had located near Biggar, Saskatchewan. In May a message came from Bro. Joe Oesch saying a son of his was very sick. The next day upon my arrival we found this young man suffering in body, but more in soul. He readily accepted Christ as his personal Saviour and, after a service in the evening, was baptized.

During this year 1922, the accessions by baptism into church fellowship were as follows: May 16, Aaron Oesch at Biggar, Saskatchewan; June 25, at Sharon, David Ernst and wife; July 4, Richard Musselman, at Youngstown, Alberta; September 3, at Sharon, Oliver Eby and wife, Fred and Will Bowman, Elmer Snider, Myrl Good, Anna Musser, Gladys Shuh, Loretta Toman, David and Leona Rosenberger, and Ed. Heibeen. Received into church fellowship Clarence Reist; June 18, Noah Good, his wife and Vera were received into church fellowship; July 3, John Henry Fry of Acadia Valley surrendered his life completely to Christ. On Missionary Day, November 6, an offering was received for Russian sufferers, India missions, Home missions, and the Bible Society, amounting to \$650.00, the Lord being praised.

The funerals during this year: June 2, Aaron Oesch, age 34, at Biggar, Saskatchewan; December 8, Julia Ernst, age 6 years, at Sharon. "Cometh forth like a flower, and is cut down: . . . fleeth . . . as a shadow, and continueth not." In the month of December, Sunday evenings, I held Prophetic meetings on the Second Coming of Christ; and a dispensational chart on the Book of Revelation. "The coming of the Lord draweth nigh," "therefore be ye also ready."

In 1923, from January 22 to February 10 a Fundamentals Bible School was held at the Blythe Hall in Calgary, by the brethren C. F. Derstine and E. S. Hallman, with three sessions each day. This was made largely possible by Bro. Elias Bricker, an elderly active Christian layman in Calgary. On May 25, J. B. Taylor, Secretary of the British and Foreign Bible Society at Sharon, explained the workings of the Bible Society in supporting colporteurs in the Orient. As a result for a limited time, the Sharon congregation supported two colporteurs, and two brethren one colporteur each in China, Korea, and Japan.

On July 22, a service was held at the Sydenham School, northeast of Guernsey. In the month of August, I took part at a Fundamentals Bible Conference at St. Jacobs, Ontario, followed by the General Conference and associated meetings at Waterloo. During this period the Mennonite Board of Education held a meeting, at which time we appointed Bro. S. C. Yoder to begin Goshen College anew, after being closed for one year. During the month of December, the long remembered Whiteside revival meetings were held at Guernsey. Many of our Sharon people attended these meetings and confessions to Christ were made.

In 1924, March 8, Missionary Banfield of Nigeria, Africa, also Secretary of the British and Foreign Bible Society of that place, filled an appointment at Sharon, being sponsored by J. B. Taylor of the Bible Society. He brought a challenging address on missions, which in part led one of our young men at Sharon to heed the call. On March 13, we, the executive committee of the Colonization Board, left for Ottawa and Montreal, by request, meeting officials of the Canadian Pacific Railroad and Steamship Lines, relative to the transportation of more Mennonite immigrants out of Russia. From there we went to Waterloo, in consultation with their committee regarding their immigration problems. The office of the Canadian Mennonite Board of Colonization is at Rosthern. In June, Bro. David Garber of Pennsylvania held evangelistic meetings at Sharon. On December 9, we met a Westbound immigration train at Winnipeg, and accompanied two coaches to Saskatoon, where another party accompanied them to Alberta, there being placed in waiting homes.

The following were baptized and received into church fellowship during this

year, 1924. June 15, at Sharon: George Allen and Edward Oesch, and their sister Mrs. Katie Lynn of Biggar, Saskatchewan; September 4, at Sharon: Laura and Viola Good, Mabel Bowman, Hope Gingerich, Alda Rosenberger, Stella Gingerich, Anna Hallman, Mildred Martin, Lloyd Schmitt, Howard Weber, and Claire Biehn.

The funerals: April 22, H. P. Bartel, 78, at North Star; October 28, Mrs. Aaron (Mary Bowman) Biehn, age 61, at Sharon. "Jesus said unto her, I am the resurrection, and the life: he that believeth in me, though he were dead, yet shall he live: and whosoever liveth and believeth in me shall never die."

On December 9, the marriage of Osias Gingerich and Naomi Schmitt was solemnized at the bride's home. The third week in December evangelistic meetings were held by Bro. J. C. Gingerich, of North Dakota.

In 1925, on New Year's Day, a Sunday-school program was rendered by the children of the primary department, after which gifts were distributed to all present. June 30 to July 2, the Alberta-Saskatchewan Conference, and affiliated meetings, were held at Sharon. The main subjects were related to the quadricentennial year of Menno Simons. It was historical and inspiring. Bro. I. E. Burkhardt from Goshen College was guest speaker.

On October 29, a passenger coach left 25 Russian Mennonite immigrants at Guernsey station to be taken into waiting homes in our community, for the winter. We took in a family of four.

November 13, Bro. Allen H. Erb was here in the interest of the La Junta Sanitarium in Colorado. November 20, the brethren John H. Mellinger and Eli G. Reist, President and Treasurer of the Eastern Mennonite Board of Missions and Charities, were here and at Rosthern, in the interest of loans they had made to our immigrants. In October our Colonization Board met at Regina and received a charter from the Government. On December 22, the marriage of Addison Gingerich and Gertie Toman was solemnized at our home.

Funerals during this year 1924 were: Mrs. John Jansen, age 63, at Janzen, Saskatchewan; April 24, Paul Schroeder, age 31, at North Star; May 8, Ben Bowman, age 69, at Sharon; May 25, Abilene Wurz, age 4 months, at Sharon; August 3, George Washington Murray, age 65, at Sharon. "For this corruptible must put on incorruption, and this mortal must put on immortality."

In 1926, February 10, David Toews, Chairman of our Colonization Board, left for a trip to Europe for some months. March 28, I assisted at a service at North Star, when Henry Bartel was ordained to the office of bishop.

In the beginning of this year 1926, arrangements were made to launch an English religious periodical, to be helpful to the many young people among our im-



migrants, to be published in Winnipeg and edited here. The paper was called *The Christian Review* and continued until we moved to Texas in 1928.

Our executive committee of the Colonization Board met every two weeks at Rosthern. I also met once a month with the British and Foreign Bible Society committee at Saskatoon.

Funerals during this year 1926: April 16, Susie Hallman (infant child of Clemens and Cleo), at Sharon; April 20, Leonard Royal Weber, age 6 years, at Sharon; May 4, Minister Edwin Bartel's wife, age 36, at North Star. "The Lord gave, and the Lord hath taken away; blessed be the name of the Lord."

On February 14, the marriage of Bruno Johannes Schmitt and Annie Friesen was solemnized at Sharon. Other marriages were officiated by my assistant ministers of which I have no record.

In the month of January 1927, we held a Bible School at the Fairview Church in North Dakota. On July 3, Sunday forenoon, missionary R. R. Smucker, from India, preached at Sharon. In the afternoon the Diamond Jubilee Federation meeting was held at the Community Hall in Guernsey, by local pastors. The immigration movement was increasing into Canada this year. In our various communities, young people, as well as married couples, were hired into homes, to begin a new start in life. A total of about 20,000 Russian Mennonite immigrants were brought overseas these last few years.

Funerals in 1927: January 23, John Janzen's infant child, at Sharon; May 30, at the Community Hall, Guernsey the druggist's wife, Mrs. Sage, 65; August 27, at Sharon, our son, Clemens S. Hallman, age 32. His prolonged sickness was inflammatory rheumatism. He died at the St. Paul's Hospital in Saskatoon. "Thy will be done," and "The comfort of the Scriptures."

Owing to my failing health, our doctor advised me to go to a southern climate. On December 11, I took the westbound train by way of British Columbia and California to Texas; the same day Melinda and Anna took the eastbound train to spend the winter in Ontario.

In the spring of 1928, we three met in Ontario and returned to Guernsey, and rented a house for the summer months, as our farm had been sold to the Toews family. In July, I was obliged to take three weeks' treatment, electrical and baths at Manitou Lake, convalescing. August 12, at Sharon, assisted by Bishop N. E. Roth, after he preached the ordination sermon, we ordained Bro. Moses H. Schmitt as bishop, he being my successor.

August 19, at Sharon, we had our farewell service. The message was from II Corinthians 13:11, "Finally, brethren, farewell. Be perfect, be of good comfort, be of one mind, live in peace; and the God of love and peace shall be with you."

Akron, Pa.

## Book Reviews

*Man's Capacity to Reproduce. The Demography of a Unique Population.* By Joseph W. Eaton and Albert J. Mayer. The Free Press, Glencoe, Ill., 1954. Pp. 59. \$2.00.

When Dr. Joseph W. Eaton and his associates studied the mental health of the Hutterites in the United States and Canada, they discovered additional information that led them down several by-paths. One of these was a most interesting set of figures on Hutterite population growth from 1880 to 1950. Their conclusion is that "The Hutterite population is reproducing itself close to the theoretical maximum level of human fertility for all but the 15-19 year age group." In 1880 the total Hutterite population in North America was 443 but by natural increase it amounted to 8,542 by 1950. This is perhaps the highest natural increase that can be found anywhere in the world today. Sociology students especially will be interested in the author's conclusions concerning the low mortality, the men outliving the women, the age peak and span of fertility, and the reproductive efficiency of human beings as illustrated in this thorough study of the North American Hutterite colonies.

—MELVIN GINGERICH.

*Introduction to Theology.* By John Christian Wenger. Herald Press, Scottsdale, Pa., 1954. Pp. 418. \$4.00.

In following the author through the pages of this book the reader will be impressed that it is peculiarly different from the traditional systematic theology. The difference lies in the author's diligence and faithfulness in setting forth his own theological understanding of the Scriptures and that which has been the belief and practice of the Anabaptists through the four centuries of their history. Coupled with these factors is the author's simple faith in the Bible as the inspired Word of God and his effort to make his work reflect the Bible rather than philosophy, important as the latter may be. His many quotations from the Scripture and the profuse footnotes to Scripture impress this fact. His many and long quotations from early Anabaptist writings as compared to other Reformers' works mark the book as Anabaptist. The many references to other theological works are indicative of capability in the field of theology and of scholarship.

In keeping with his purpose in setting forth Biblical truth the author has attempted to make his presentation reflect the simplicity of the Anabaptist faith and practice. The traditional categories of theological study are broken through. For instance no place is given to ecclesiology; yet he gives considerable space to "The Nature and Function of the Church." Strangely enough the author is not con-

sistent in this departure from the traditional phraseology, for he has another section given to Pneumatology.

After an introductory chapter, where he again departs from his simple terminology by using "Prolegomena," the author divides the text into five parts which are structurally arranged as chapters. These parts he has designated God as Creator, God as Revealer, God as Redeemer, God as Sanctifier, God as All in All.

This approach is designed to be God-centered. The simplicity of this arrangement is somewhat strained when one sees in the subdivisions of God as Creator such divisions as The Nature of Sin, The Fall, Adam and Human Depravity, The Nature of Depravity. Likewise there is obscurity in the last part which is captioned God as All in All. The entire content of this division deals with last things.

The author has included an appendix in which he presents the most widely accepted Confession of Faith among the Mennonites, namely, The Dordrecht Confession; the Shorter Catechism; A Statement of Position on Peace, War, and Military Service; A Declaration of Christian Faith and Commitment; A Statement of the Position on Industrial Relations; and A Statement of Concerns.

The format of the book is attractive and quite acceptable. The reader may have some difficulty in clearly discerning the differentiation of the type used in the many and long quotations. Consistent indentations of these quotations would be an aid to the reader.

The general treatment of the content of theology is to be commended. The reader will find comprehensiveness, good balance, and the inclusion of those Scriptural teachings which have characterized the faith of the Anabaptists. Some may wish for more balance as to space given to gambling, etc., page 226, as compared with footwashing, page 288. Also in keeping with the premise of the book and the faith represented, the nonconformity statement on page 226 might be more firmly stated as for instance on the same page the author has stated with firmness his position on smoking and drinking. Another point that needs more treatment is the matter of justification as to the delineation between "declared" and "made," page 284 ff.

In his last division the author has carefully set forth the facts and at the same time avoided controversy. He has been true to facts and lets the responsibility rest with the reader for decision.

The author, John Christian Wenger, is well known in Anabaptist circles and among theologians. He is professor of Theology and Philosophy at Goshen College Biblical Seminary, Goshen, Indiana. His other writings with particular mention of his *Glimpses of Mennonite History and Doctrine* and *Separated unto God* give immediate and wide acceptance of this latest work.

—IVAN R. LIND.

